

# LATTER DAY SAINTS'

## MESSENGER AND ADVOCATE.

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For the Messenger and Advocate.

*"For we walk by faith, not by sight."*

2d cor. 5—7.

Who can peruse the sacred records, containing an account of the travels, precepts and lives of the ancient saints, —with an honest heart before God,— without having their minds impressed with the sacred truth that they "walked by faith, not by sight." When the inspired penman presented the above declaration to his Corinthian brethren, his soul was filled with a subject that had engrossed the attention of all inspired men from the days of Adam until the present time; and will continue to be a theme on which the saints will delight to dwell, until "mortal puts on immortality and death is swallowed up of life."

Perhaps there is no saying in the bible, that will more universally apply to the saints of God in every age of the world, than the one above quoted: St. Paul, the author of these words, possessed the same principle, and was dictated by the same spirit, while calling upon his Hebrew brethren, and setting before them the evidences of faith and the history of the ancients, the victories they won, and the blessings received while "walking by faith, not by sight." See Hebrews, chap. 11.

There is a joy not easily expressed; bursts into the soul of the sincere honest believer in the writings of the Prophets and Apostles, while perusing their lives and viewing their integrity before God, in obeying his commandments, maintaining his cause, keeping his covenants, and "walking by faith, not by sight," while at the same time, it often brought them into the most narrow paths, the greatest difficulties and the most appalling dangers, that could possibly be presented to the natural view; notwithstanding this, they walked by faith, maintained their integrity, proved their God, and found deliverance. Was, or will there ever be an age of the world, when there are saints on the earth that are fit subjects for the celestial kingdom, whose faith has not been tried to the utmost, even trials that would fall nothing short of sacrificing their good names, their houses and

lands, wives and children, and even their own lives, for the cause and kingdom of God? If so, we should be under the necessity of coming to the conclusion, that the Lord was a respecter of persons: but sooner than to charge God foolishly, we would believe that God did and would have a tried people, and equally tried too, in the days of Adam, Enoch, Noah, Elijah, Daniel, Lehi, Alma, Moroni, Jesus, Paul and Joseph, and until "He reigned, whose right it is to reign."

To the reflecting mind it is at once instructive and interesting, and teaches an important lesson, to peruse and contemplate the scenery of an Abraham offering up an only son without regard to outward appearance or consequences, because God had commanded him; he did not stop to speculate on faith, or judge by outward appearance; but he walked by faith, believing him true that had promised. What was the fruits of this faith and confidence that Abraham had in the true and living God? Was it not an everlasting covenant bestowed upon him and his seed after him, as immutable as the throne of Jehovah? What encouragement then have the Latter Day Saints to follow the examples of those who have lived in earlier ages, by obeying every word of God, fearless of consequences, even to the laying down of their lives, if it should become necessary, to maintain the gospel and cause of God, and to secure their blessings and rights, and support and honor the holy Priesthood; uphold each other, and keep their birth-rights, and not become profane, by selling them, as did Esau.

Could St. Paul encourage his Corinthian and Hebrew brethren to "walk by faith, not by sight," by setting before them the long catalogue of the ancients for an example; cannot the brethren in Zion and Kirtland, and all who have embraced the new and everlasting covenant in these days, be encouraged by the same cloud of witnesses? It is possible we may have more testimony than was presented to them: Did they have the privilege of perusing the account of an Enoch and Elijah being translated by faith, or a Noah

building an ark to save himself and family; or Lot leaving the cities of wickedness, for his deliverance; or an Elisha smiting the floods of Jordan with a mantle, crying, where is the Lord God of Elijah, when the waters yielded to his faith; or a Daniel thrust into the den of lions for praying; or the three Hebrews walking in the fiery furnace, for worshiping a God of revelations? all of whom found a Savior in the time of trouble. Did they have a great cloud of witnesses presented before them for their encouragement? So have we. We have not only the examples that are recorded in the bible (the stick of Judah) for our encouragement, but we have the book of Mormon (the stick of Joseph in the hands of Ephraim) which contains facts of equal interest for our benefit. There is no man that searches the book of Mormon, with a mind filled with prejudice, with no other motive in view than searching for iniquity, that is capable of knowing its value or judging of its worth. But let an individual, seeking for light and truth, read those sacred pages, with humble prayer to God through Jesus Christ, for wisdom and truth, and he will have no difficulty in finding a multiplicity of precepts, that do honor to the character of God, and if obeyed, will prove a savor of life unto life.

We have now taken a brief view of some of the ancients who have acted a conspicuous part in the cruse of God, in their day and generation, by opposing sin and error in the sight of an unbelieving people; overcoming the world; making sure their crowns; dying in faith, and will rest in peace, and be blessed with the privilege of beholding God in the flesh in the latter day. Let us for a moment turn our thoughts to that scenery that presents itself to our view in this last dispensation and fullness of times; and am I not justified in saying, that there never was a day when it became more necessary for a people to "walk by faith, not by sight," than for the church of Christ of Latter Day Saints at the present time. Trace the history of the church, that has been travelling out of the wilderness for the last few years, and what have been the outward appearance and prospects? as dark as any other ever left on record. Had not the first elders of the church of Latter Day Saints walked by faith, lived by faith, and stood by

faith, all their exertions to the present day would have been in vain; yea, they would ere this have been forgotten; but this is not the case. The day has arrived for the God of Israel to set his hand the second time to gather his people from their long dispersion, and do them good, and reveal unto them the abundance of peace and truth, in fulfilment of his covenant with Abraham, Isaac and Jacob, according to the testimony of all the holy prophets since the world began. Consequently, Joseph entered his room in faith, and offered up his petitions to God in a manner that caused the heavens to be propitious, and those prayers, by faith, prevailed before God, and that veil that had long been closed gave way, and an holy messenger descended to comfort the servant of the Lord and lay a foundation that could not be moved. Was this all that was effected? No: The powers of error, of darkness, of priesthood, the earth and even hell itself felt the blow; and every engine of falsehood was put in operation, because a man of God had prevailed with the heavens.—Notwithstanding the stone at this time was as small as the mustard seed, it was not too small to roll; and the sound of its march hath already echoed beyond the bounds of America. What if honest poverty has had in this case to contend with wealth, or even public opinion, popularity, custom, fashion, persecution, ridicule, slander, base falsehood, and every epithet that could be invented, whirled in its path, to block its wheels and stop its progress? Have all these inhuman weapons had their desired effect? No: Truth declares they have not; and in the presence of every beholder, these weapons have been ground to dust beneath the rolling of the kingdom, and driven like chaff before the wind. What glorious contemplations must feed the souls and form the richest treasures in the minds of the first elders of Israel who have by faith acted so conspicuous a part in laying an everlasting foundation for the gathering of Israel, and lifting a standard for the Gentiles to seek unto. The feelings of such men cannot be of an ordinary kind, while meditating upon the scenes that have transpired for a few years past, and realising that they have stood together, as a handful of corn in the earth; and walked together through all straight places

where they have been called, not deserting each other in the hour of danger; but willing to lay down their lives for Christ's sake and their brethren; and all this in the midst of a professed religious, enlightened, and wise generation, with their eyes turned upon them, considering them to be overwhelmed in error, darkness and delusion; and offering them no consolation but Aha, Aha, while they themselves had a beam in their own eye, and were unwise, not knowing the scriptures, neither God, neither understood they his counsel.—But how changed the scene; now those faithful servants of God who have been firm, unshaken, and unmoved, riveted together by the holy covenant, by virtue, confidence, friendship, and brotherly love, in every tried circumstance in life; not murmuring, complaining, or deserting each other, or the cause in which they were engaged; such can now lift up their heads and rejoice, to behold the fruits of their labors, as they tread the courts of the Lord's House, and behold the church traveling out of the wilderness, with a perfect body, each member in its place, and still contemplate the day when the *box*, the *pine* and the *fir tree* shall stand to beautify the place of God's sanctuary, and to make the place of his feet glorious, which will be perfected through the instrumentality of the faithful saints "by faith and not by sight."

May the elders of Israel never lose their crowns by dishonoring the priesthood, selling their birth-right, or deserting, or rejecting the authorities that are ordained of God. Israel rejected Moses and fell. We have every reason to believe that all the inhabitants of Zion and her stakes, and those scattered abroad, who will obey the commands of God they have received from the bible, book of Mormon, and Doctrines and Covenants, will find a shield in the day of God's wrath, and a covering from his indignation upon the wicked; for the truths of these books will stand, while pestilence, famine, sword and fire will carry woe in their march.

W WOODRUFF.

*One Lord, one faith, one baptism.*—EPHESIANS, 4th: 5.

The epistle, of which our text forms a part, as well as all others that were dictated by that eminently useful man, the apostle Paul, were replete with that

instruction, which the saints in his day, needed to guide and direct them. We may form some idea of the peculiar fitness of such instruction at that time, when we consider, that there were various orders of religionists then in the world; and it is but just to conclude they were as tenacious of their belief and the principles of their faith, as people in our day and age of the world. We know there were Pharisees, Sadducees, Essens, and others among the Jews; among the Gentiles or heathen as they were called by the Jews, were various sects of philosophers, differing in their sentiments; some were Stoics, some were Epicureans, some believed in the immortality of the soul, some doubted it, and others denied it wholly. Now when we consider that the church of God at that time was made up of such discordant materials, men among whom such a diversity of sentiment prevailed, previously to their conversion to the christian faith, we shall see the propriety of the sentiment couched in the words at the head of this paragraph. Not only shall we see the propriety, but the absolute necessity of such instruction. Such instructions became necessary from the fact that the gospel, the scheme of things which God had devised, was so diverse from the principles and practices of that generation, that there was no similarity, no resemblance between them.—Every item of the christian faith was important, and was necessary, in making up, or constituting that which the apostle said, was the "power of God unto salvation." Nothing short of that, nay nothing but that, would save men; no only so, he that inculcated any other plan, or as the apostle declares to his Galatian brethren, "Though we or an angel from heaven preach any other gospel than we have preached, let him be accursed."

Now we may justly conclude that as the church was made up of such as had embraced the various sentiments of that day, and none other than the one taught by him was acceptable in the sight of God, that he should urge upon the churches with peculiar force, that there was one Lord, one faith, one baptism. It is a well known fact to every reader of ancient history, that in that day and age of the world, as well as in all subsequent periods to the present time, there were, and are still, those



who worship other beings than the God of heaven. The apostle knew full well that such worship was not acceptable in the sight of God. He also knew as well that, if they essayed to worship the true and living God, but did not comply with the requisitions of heaven as he had borne testimony, it would be of no avail. Bear in mind what the apostle said of himself while persecuting the saints; I did it, said he, in all good conscience; he did it in the sincerity of his heart, from a firm conviction that it was right. But his sincerity did not justify his acts in the sight of God, nor in the least palliate his crime.

We shall here notice that Paul, previous to his conversion to the christian faith, was no idolatrous worshiper; he was of the sect called Pharisees, believed in God, made long prayers, and as he said, lived in all good conscience to that day. But the Lord showed him the error of his way, and that with all his zeal, and all his prayers, he was fighting against God. I am Jesus (says the voice) whom thou persecutest; it is hard for thee to kick against the pricks.

We might here notice the heathens and their worship, but we deem it more instructing to confine our remarks to incidents recorded in the scriptures; we therefore, notice the case of Cornelius as recorded in the tenth chapter of the acts of the apostles. Now this "Cornelius was a devout man, and (the sacred penman says,) feared God with all his house; he gave much alms to the people and prayed to God alway." Let us mark the expressions, "he was a devout man, feared God with all his house, gave much alms to the people and prayed to God alway." Surely he must have been a good man, his prayers, his alms and devotion must have rendered him acceptable to God, for what could he do more? Let us hear the sequel. He saw in a vision an angel, who commanded him to send men to Joppa for Simon Peter, who was lodged in the house of one Simon, a tanner, whose house was by the sea side. This same Peter told him what he ought to do: Had Cornelius ought to do any thing different or more than he had done? He had prayed sincerely and devoutly; he had feared God with all his house, had doubtless been liberal in alms to the poor, and more

than all these, the Lord himself sent an angel to tell him what he must do. This legate of the skies directed him to send for Peter, who when he came, preached unto him Jesus, and baptized him. Why, we ask, did it become necessary to be baptized? he had prayed devoutly and sincerely, given alms to the poor, feared God with all his house? and the Lord had sent a heavenly messenger to visit him; could any thing more be necessary? If not, the angel came in vain, Peter came in vain, preached in vain, Cornelius believed in vain and was baptized in vain. But not so, we would not be thus presumptuous. Hence, with the greatest propriety might the apostle urge the words of our text, there is one Lord, one faith, one baptism, because *these* were constituent parts of that scheme of things which God had devised in the counsels of eternity for the salvation of man.—We have noticed these men because of their sincerity and zeal, and because the facts recorded concerning them are with us beyond cavil or controversy.

From the history of these men we learn, first, that sincerity, zeal, prayers and alms, would not ingratiate a man into favor with the King of heaven, while he lived in the omission of the duties God had pointed out for him to do. This was no trifling business, the salvation of the soul was concerned; and more than all, the character of God was concerned. If any other plan were fit, or sufficient, then it follows, that the gospel plan was not the best, or at least, no better than some other, which at once impeaches the wisdom of Omnipotence, and destroys all confidence in his word. Secondly, we learn, that there were only certain ones authorized to administer the ordinances which God ordained in his church, and that when those ordinances were administered by those he had chosen and set aside for that purpose, and in the way he had pointed out, certain effects followed. These effects served to increase the faith of the apostles and inspire them with greater confidence in their divine Master, because they saw the power of God demonstrated, and knew of a truth that the word of their Master, while he tabernacled with them in the flesh, was fully verified. He had sent them his spirit, the comforter, which lead them into all truth, and we have no doubt they spake and wrote



from its influences, for the scriptures say, that holy men spake as they were moved by the Holy Ghost; and that all scripture given by inspiration of God is profitable for doctrine, for reproof, for correction and for instruction in righteousness, that men of God may be thoroughly furnished unto every good work. As much as if the scripture had said, God is God, he is infinite, he has devised the best and only possible plan for man to obtain admission into the celestial kingdom of his maker. Therefore, the plan must be implicitly followed to the exclusion of any, and all others, for the reason that there was but *one Lord, one faith, and one baptism*, that were acceptable with him.

We also learn, thirdly, that there is no other gospel, no other God, no other Savior than the ones Paul preached.—What then shall we say to those who teach differently from the apostles, making some things essential and others which were once enforced with equal authority upon the churches, non-essential? Will they contend that it is the same gospel, or that God himself has changed? Certainly both cannot be true. Can they contend that they have that spirit which leads into all truth, when they differ so widely from each other? How do the various modes of baptism, the different sentiments and the different practices, now extant, comport with the words of our text, *one Lord, one faith, and one baptism*? Surely they are a fearful comment upon the commands of God! We therefore come irresistibly to the conclusion, that the sectarian world *may* all be wrong, and that it is absolutely *certain* they cannot all be right. We are sensible the scriptures and the light we have received, lead to unpopular conclusions, but God forbid that we should seek to please men, or court the applause of the world; we had rather tell the truth, and be preachers of that gospel, which the apostle preached, which was approbated by the author of our existence. No other will save men, no other will do them good, and no other will have the same effects. Say not to us that it is the same gospel when God is the same, for most assuredly the same cause would produce the same effects. Tell us not of your piety, your alms, your sincerity, your zeal or your prayers. Neither of those illustrious

pious individuals we have mentioned, could be saved without a strict compliance with the requisitions of the gospel. Therefore, as there is but *one Lord, one faith and one baptism*, may we all learn wisdom, embrace the truth, obey God, and ultimately be saved in his celestial kingdom. Amen. Ed.

For the Messenger.

*"Surely the Lord God will do nothing but he revealeth his secrets unto his servants the prophets."*

Amos, 3: 7.

The author of these words is one whose sayings have been handed down to us upon the pages of sacred history, as a prophet of the Most High; his name is enrolled with those inspired penmen who spake and wrote as they were moved upon by the Holy Ghost. And although his style is not marked with that flowing eloquence, that characterizes the writings of some of his cotemporaries, yet they are clear, specific and sublime. He was found among the herdmen of Tekoah in the days of Uzziah king of Judah, about seven hundred and eighty-seven years before Christ; in this humble occupation he did not possess the advantages of an Isaiah, who was brought up in the school of the prophets, and learned in all the wisdom of the world, and had at his command whatever language he chose to select; and when wrapped in prophetic vision seemed to comprehend the present, past and the future, with that profound sublimity, that is characteristic of Him, who touched his lips with hallowed fire. But however, when we carefully examine the writings of the holy prophets, and compare them with each other, a perfect harmony will be found to exist; they were all animated by the same spirit, using their utmost exertions not only to reform and christianize the world in their generations, but to benefit those that should follow.

From the unbounded field of prophecy and revelation lying before me, I have thought that it might not be altogether unprofitable to enter into an inquiry upon the subject contained in the words of the prophet before quoted; and see whether God has varied from the rule by him laid down, and if the fact can be ascertained that he has, we shall of necessity be compelled to strike Amos from the list of God's prophets.

and rank him among the prophets of Babel. On the other hand, if the Lord has universally revealed his secrets to his servants the prophets, and positively declared that he will do nothing without first taking this course, that the world may be apprised of what he designs to do, that all men may be without excuse when they come before him in judgment; why should it be thought a thing incredible that he should reveal himself in the latter times, to prepare the way for the gathering of Israel, the destruction of the wicked, and the bringing in of that day of universal peace and happiness that is so much desired by all the saints.

When we review the pages of sacred writ, from the day of our common progenitor, whom God formed of the dust of the ground and breathed into his nostrils the breath of life, we find that he immediately presented before him the beasts of the field, and the fowls of heaven to be named by him; he also exhibited to his view the trees of the forest, the vegetable kingdom and the vast workmanship of his hands, that he had created and made to render him happy. But for his particular location the Lord had prepared a garden eastward in Eden, delightfully situated and beautified with every tree, plant and flower, that was pleasant to the sight and good for food. When he opened his eyes upon his Creator and the vast scenery that surrounded him, the Lord immediately revealed to him his secrets by giving him this information, that it was not good for him to be alone, that he would provide a help-meet for him, that they might freely partake of all the fruits of the garden, the tree of the knowledge of good and evil excepted, and the consequences that would follow disobedience. When Abel, who had obtained testimony that he had pleased God, had fallen a victim to the dire ambition of his brother, the Lord revealed the awful secret to Cain that in consequence of this high handed rebellion against him he should be a fugitive and a vagabond on the earth.

But not to dwell particularly upon the frequent correspondence that the Lord held with Adam, Cain, Abel, Seth, Enosh, Methuselah, Lamech and many others in that early period, to whom he revealed himself in judgments and in mercies, we will come to the final

diluvian world: and here permit me to ask a question; did, or could, the Lord in justice sweep the earth with the besom of destruction without first warning the inhabitants thereof of the impending ruin that awaited them, because their wickedness was great and the imaginations of the thoughts of their hearts were only evil continually? I answer no; he will do nothing without revealing his secrets to his servants the prophets.

Little more than sixteen hundred years had rolled away since God had caused his spirit to move upon the face of the waters, and the light to flash athwart the dark abyss; the liquid element to be gathered into one place and the dry land to appear, and placed lights in the firmament of heaven to rule the day and night, and spoke into existence a being in his own image and likeness, with power to rule at his pleasure the beasts of the field, the fowls of heaven, the fishes of the sea, and every creeping thing that moveth upon the face of the earth, with fruit trees, herbs and vegetables bearing seed after their kind to perpetuate their existence and render all the creations that he had made perfectly happy. Contemplating them in this situation; no marvel that God should pronounce them all very good. But how different the language of the great Jehovah at this time to his servant Noah; all flesh, said he, have corrupted their way before me, the earth is filled with violence, therefore I will destroy man whom I have created, from the face thereof; yea, both man and beast, and the creeping things and the fowls of the air, for it repenteth me that I have made them.

Noah was a man of God, a preacher of righteousness, and found grace in the eyes of his Maker, and had power with him through faith, to obtain a revelation of his will, by which he was enabled to save himself and those that believed. Are we not warranted in saying that the destruction of the old world come upon them because of their unbelief, not in past but in present revelations. Hear the language of the apostle Paul upon this subject—"By faith, Noah being warned of God, of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world and became heir of the righteousness which is by faith." Who cannot

see that it was not for want of faith in the revelations of their progenitors that they were destroyed, but for disregarding the testimony of him who stood in their midst, to whom God had revealed the secrets of their abominations and the judgments that awaited them. The apostle says that Noah was warned of things not seen as yet; as much as to say that all the prophets and men of God that have gone before me have not seen the things that the Lord has now shown to me. Is it not evident, then, that however implicitly they might have believed and obeyed all the former revelations of God, an unbelief in the testimony of Noah was sufficient to overthrow and destroy them, for he condemned the world and became heir of the righteousness which is by faith.

[TO BE CONTINUED.]

### ANCIENT HISTORY.

We understand by history a record of events that are past, and that it embraces chronology, biography, manners and customs, statistics, governments, and the rise and fall of kingdoms, nations and empires. It is divided and subdivided into as many different heads as we have mentioned, but the two grand divisions are into ancient and modern.

Ancient history embraces that period of time which elapsed from the creation to the fall of the western empire of the Romans, and the final subjugation of Italy by the Lombards, a period of 4480 years. Little authentic accounts can be had of the antediluvians other than what we gather from the Pentateuch. All seems left to conjecture or imagination. What the state of society was, what its improvements were before the flood, we know not, but nearly all we do know is that it embraced a period of about 1656 years. The most authentic history we have of events that transpired immediately subsequent to the deluge is also that recorded by Moses. That gives us the manners, customs, laws and regulations distinctly, of but one nation.—Others are mentioned incidentally or introduced partially and collaterally as seemed necessary to delineate the character, describe the manners and customs and portray the events that occurred among the Hebrews, as they were called.

About 150 years after the deluge, Nimrod (Belus of profane history) built Babylon, which became the capital of the Babylonish empire; and Assur built Ninevah, which became the capital of the Assyrian empire.

Ninus the son of Belus and his queen, Semiramis are said to have raised the Assyrian empire to a high degree of splendor. But there is a chasm in the history of this empire from the death of Ninias, the son of Ninus, of about 800 years. The history of this empire during this period can only be supplied by conjecture. The governments of these nations were monarchies, but that of the Hebrews in the earliest periods of their history, was patriarchal.

The idea of conquest appears to have grown out of the conflicting interests of the shepherd kings: and from what we learn of them, we ought not to associate in our minds with any of them an extent of territory beyond that of a large plantation or a few thousand acres. The occupants and residents upon this were the subjects of the king and constituted his defence in war and his property in peace. These kings may have been elective, but the greater probability is, their government was more or less absolute according to the temper and disposition of the reigning monarch, and was hereditary. Polygamy and concubinage were allowable, but adultery was discountenanced.

The arts and sciences flourished in but a limited degree; the knowledge of building was more or less perfect, from necessity, even before the flood, and Tubal-Cain, the great grandson of Adam was an instructor of artificers in brass and iron.

We shall now notice some of the larger kingdoms; governments and nations as we pass, and as their history is more or less interwoven and identified with that of the Hebrews, to whom God gave revelations, laws and rulers.

Egypt being the first considerable and powerful government will deserve a passing notice in our next. **Ed.**

### YOUNG MEN OF KIRTLAND,

Permit me, through the medium of the Messenger and Advocate, to address you in a familiar and friendly manner, upon a subject, which,—however much you may think to the contrary,—demands your most serious, careful and



undivided attention; I mean the cultivation of the mind.

That ignorance is the foundation or source of *much*, if not *all* misery, the history of past ages most clearly evinces. Indeed, were each individual to consult his own experience, or extend his researches through the vast expanse of human intelligence for proof in point, he would only learn, that a knowledge of every fact possible, whether relating to occurrences in the moral or physical world, is essentially necessary to the happiness and enjoyment of mankind, and that in proportion as ignorance abounds, vice and wretchedness must increase also.

It is an error which perhaps may take years to eradicate from the minds of many that our present school systems are the only mediums through which instruction or education may be obtained; whereas it ought to be generally understood, that, though common schools are of vast utility, the man who would be *wise*, must be in a greater or less degree essentially and positively his own preceptor. There never yet existed a *learned* man who was not a prodigy of industry and economy in time saving.

You would esteem him a dull scholar indeed, who, although he might be capable of repeating every rule in arithmetic, should be unable to reduce them to practice in the common transactions of life; for you would say, and that correctly, that the senseless parrot might be taught as much: and yet, strange as it may appear, learning, in the present day, is made to consist of much the same materials.

Young men of Kirtland, this will not do. We must put in requisition our own powers of perception and reflection. We must improve our leisure moments in perusing good books, in calculating and extending the operations of our own minds, and in acquiring that intelligence which can alone fit us for acting with honor to ourselves and usefulness to our country, that our names may be hailed by posterity among those of the benefactors of mankind, where we now recognize that of a Franklin, a Jefferson, and a Fulton.

But perhaps some will say they have no time to devote to reading. I would recommend to such a careful inquiry into the various ways and means by which their time,—then which nothing

can be more valuable,—is made to slip from them. Let them examine and see if hours, days, and even whole weeks are not consumed in worse than idleness—in parading the streets, or perhaps in lounging about the shop of some honest mechanic, perplexing the industrious, and deranging business.—Let them devote the time thus prodigally squandered, in poring over some valuable history or treatise on the natural sciences, and past experience proves that in a very few years they might be climbing the highest hills of fame, while those whose days have been spent in idleness, would be grovelling their way through the changing scenes of life, destitute of character to themselves or usefulness to their fellow men; and when death, the common leveller of all, has overtaken them, they will go down to the tomb “unhonored and unwept.”

Young men of Kirtland, awake to intelligence, and slumber not. And as you expect to become useful to the world, arouse and brush away the cobwebs of slothful and degrading ignorance, improve your intellectual faculties by untiring research and investigation, and by so doing your light will ere long become extended like the spreading rays of the morning sun upon the mountains, and give guidance to the foot-steps of thousands of our race. Anon, by permission, you may hear from me again upon this subject. Till then, I am, as I shall ever be,

S. W. DENTON.

#### EDUCATION.

The education of the present race of females is not very favorable to domestic happiness. For my own part I call education not that which smothers a woman with ornaments, but that which tends to consolidate a firm and regular system of character—that which tends to form a friend, a companion and a wife. I call education not that which is made up of the shreds and patches of useless art, but that which inculcates principles, polishes taste, regulates temper, cultivates reason, subdues the passions, directs the feelings, habituates to reflection, trains to self-denial, and more especially that which refers all actions, feelings, sentiment, tastes, and passions, to common sense.

A certain class do not esteem things by their use but by their show. They

esteem the value of their children's education by the money it costs, and not by the knowledge and goodness it bestows. People of this stamp often take a pride in the expenses of learning, instead of taking pleasure in the advantage of it.—*Hannah Moore.*

## Messenger and Advocate.

W. A. COWDERY, Editor.

KIRTLAND, OHIO, FEB. 1837.

Although mutability seems stamped on all sublunary things, the world around us undergoes various changes, and we are so frequently presented with new scenes, new plays, and new actors on the stage, that one might naturally be led to the conclusion, that nothing can take place in the material, or moral world, to produce astonishment or create surprise: but such is not the fact. Men are often left to wonder at that which occurs around them, without reflecting on the causes that precede the effects that so much excite their admiration. A few short months since, yea, even a few days since, we hardly dreamed of assuming the responsible charge we have now taken upon ourselves. When we reflect that it has been in more able hands; hands from whom the public (or the saints at least—for whom we are to cater,) had a just right to look for more instruction in the great things of the kingdom of our Lord and Savior Jesus Christ, than from our pen; but relying on the blessing of God, the prayers of the saints, and our exertions, we venture forward.

Freedom of speech and freedom of the press are among the blessings of a free government, and notwithstanding we may differ in sentiment from many of our fellow men, still a free government and a consciousness of the rectitude of our own views many times console us under trials not pleasing to be borne or congenial with the pride of the human heart. We have sometimes

been not a little astonished or amused that so many have cried delusion so long, yet no one has been successful enough to find out wherein the delusion consists.

We believe with the immortal Jefferson, that there is little danger from the propagation of error while reason is left free to combat it. Our sentiments have now been more than six years before the world; professors of all denominations where they were announced, denounced, ridiculed and despised, but the Lord, by his Spirit, sent home the truth with power to the hearts of many, and caused them to rejoice in the brilliancy of the light reflected upon their understandings. Others have manifested, by their conduct, the same spirit which actuated the cotemporaries of the Savior, and they cried out in all the bitterness of their hearts, away with him! away with him!

The word of the Lord has gone forth, and has not returned void; and there is no marvel that it should not, for the Lord himself has said it should not; we have also an evidence, that the word of the Lord will continue to grow and multiply, for so it did anciently when propagated in its purity, and so we may reasonably expect it will now. "Truth is mighty and will prevail." Demons in hell may howl and their emissaries on earth may rage, the still small voice of truth will find its way to the hearts of the children of men, and convince them of the puerile efforts of this crooked and perverse generation, to stop the spread of truth.

It shall be our endeavor to instruct rather than amuse, and if light is reflected on our understandings, we shall cheerfully and fearlessly disseminate it. If in our editorial labors we shall at any time be led astray and be instrumental in propagating error, we hope our brethren will have that con-

dence in us, that they are errors of the head and not of the heart.

If, as we have remarked, errors of principle or practice shall grow out of what comes from our pen, it will not only be our bounden duty, but our highest privilege to retract when we are made sensible of our faults. We shall rely, therefore, on the good sense and friendship of our brethren to correct our errors and inform our judgment.

From our enemies we neither look for sympathy nor kind feelings, and if we should be so fortunate as to discover either, we shall be free to extend the hand of peace, and own we have been for once, disappointed.

Our periodical is intended to be a faithful chronicle of events that transpire in building up and establishing the kingdom of God in these last days.—For an accurate knowledge of those that transpire in our own vicinity, we shall generally rely on the evidence of our own senses. For what we record, as having transpired beyond our own ken, we shall rely on the veracity of our brethren and friends for an accurate knowledge of facts, and we hope for the truth's sake, they will never, intentionally, lead us astray. We pledge ourselves "not to exaggerate, or set down aught in malice."

We still solicit communications from our elders who are traveling and laboring to promote the same good cause with us, and as our periodical is not large, we shall expect them to be confined to a brief, but simple narration of facts as they exist.

We will here remark, that all communications intended for insertion must be accompanied with a responsible name, that every man may have that just meed of praise from a generous public which his talents merit.

To our elders we would again remark, that we hope they will confine themselves in their communications de-

signed for publication, to what will be most interesting to the saints, and tend most to edify and build them up in the most holy faith, lest we shall be under the necessity of condensing their articles and giving only a synopsis.

A word to those who differ with us in sentiment. Your opposition in principle, if you are men and gentlemen, will never make you enemies to us, or create animosity in our bosom towards you; although we are not theological gladiators, and therefore, throw down the gauntlet to no man, but we shall pursue the even tenor of our way, fearless of all consequences. If we are assailed by the presses of our enemies, we shall take the liberty of replying or not, as we judge proper. If we neglect or refuse to notice every vile epithet that may be lavished upon us, our friends and our enemies may understand that it is not from a consciousness that our ground is not tenable, but from a knowledge of our own temper, we are sensible, that if we dip our pen in gall, bitter and grievous words will flow from it, and the wise man said that "grievous words stir up strife." We may, therefore, let them alone till they have wasted their own strength, or conquered themselves.—While their shafts fall short of us for want of strength in their bows, or pass by from not having been aimed aright, we shall be passing boldly and fearlessly on to the haven of repose.

#### NOTICE.

The late firm of O. COWDERY & Co. is this day dissolved by mutual consent. The entire establishment is now owned by JOSEPH SMITH, Jr. and SIDNEY RIGDON.

W. A. COWDERY takes the editorial chair, and in matters of business relative to the Messenger and Advocate, or any other publication, their respective



office or book bindery, acts as their agent.

All letters by mail, relating to the business of the office must be addressed to W. A. COWDERY, postage paid; none others will receive attention, except at his discretion.

*Editor's Office in the lower room.*

The mechanical department of the office will hereafter be under the immediate superintendence of a faithful Foreman, whose long practical experience in the business, together with the employment of none but finished workmen, warrants us in saying to those who wish printing executed, that all work committed to his care will be done in as workmanlike a manner, and on as reasonable terms as at any other establishment on the Western Reserve.

*Printing Office up stairs.*

February 1st. 1887.

*To the Presidents and Counsellors of all the quorums of the church of Latter Day Saints.*

DEAR BRETHREN:—We are continually receiving intelligence by letter and otherwise, from the East, West, and South, of the progress of truth and correct principles concerning the religion we profess. The eastern, western and middle States have reiterated the cry, come and help us. Doors are open, say our correspondents, in various directions, and great and pressing calls are heard for preaching on all sides.—“Send some good faithful elders among us and we think good might be done.” This, brethren, is a specimen of what we hear every week. We think this should excite in us greater energy and diligence in our Master’s cause. God, you know, has designed “by the foolishness of preaching to save them that believe.” How then shall they believe without they hear? “and how shall they hear without a preacher?”

These questions address themselves forcibly to the hearts of all the genuine lovers of truth. But we must say in behalf of the officers and elders of this church, that they are now fulfilling a

faith, by study, and by the best books.” They are therefore qualifying themselves to go forth and proclaim the words of life (as we trust) with energy in demonstration of the Spirit and power. Our brethren abroad will therefore be patient, be faithful; pray much and often and “the pleasure of the Lord will prosper in their hands.”—Great success has usually attended the labors of all faithful elders who went out last season. This you will have learned by the preceding numbers of our periodical: Yet we are deeply sensible that much more remains to be done, and we pray God to hasten the time and prepare the way and means for its accomplishment. Es.

In the course of our reading we found the following remarks on the influence of knowledge in promoting enlarged conceptions of the character and perfections of the Deity. They appeared to us so just, so appropriate, and withal so instructing, we made the extract.

“All the works of God speak of their Author, in silent but emphatic language, and declare the glory of his perfections to all the inhabitants of the earth. But, although “there is no speech nor language” where the voice of Deity is not heard, how gross are the conceptions generally entertained of the character of Him “in whom we live and move,” and by whose superintending providence all events are directed! Among the greater number of pagan nations, the most absurd and grovelling notions are entertained respecting the Supreme Intelligence, and the nature of that worship which his perfections demand.—They have formed the most foolish and degrading representations of this august Being, and have “changed the glory of the incorruptible God into an image made like to corruptible man, and to four-footed beasts and creeping things. Temples have been erected and filled with idols the most hideous and obscene; bulls and crocodiles, dogs and serpents, goats and lions have been exhibited to adumbrate the character of the Ruler of the universe. The most cruel and unhallowed rites have been performed to procure his favor, and human victims sacrificed to appease his indignation. All such grovelling con-

their origin in the darkness which over-spreads the human understanding, and the depraved passions which ignorance has a tendency to produce. Even in those countries where Revelation sheds its influence, and the knowledge of the true God is promulgated, how mean and contracted are the conceptions which the great bulk of the population entertain of the attributes of that incomprehensible Being whose presence pervades the immensity of space, who "metes out the heavens with a span," and superintends the affairs of ten thousand worlds! The views which many have acquired of the perfections of the Deity, do not rise much higher than those which we ought to entertain of the powers of an archangel, or of one of the seraphim; and some have been known, even in our own country, whose conceptions have been so abject and grovelling, as to represent to themselves "the King eternal, immortal, and invisible," under the idea of a "venerable old man." Even the more intelligent class of the community fall far short of the ideas they ought to form of the God of heaven, owing to the limited views they have been accustomed to take of the displays of his wisdom and benevolence, and the boundless range of his operations."

The following short but comprehensive sentiments being so congenial with our feelings, and so exactly in accordance with our views of republicanism, and a good government, that notwithstanding our paper is intended to be a vehicle of religious, but not of political knowledge or instruction; yet as neither political nor religious intolerance are supportable among freemen, where freedom of thought, freedom of speech, and freedom of the press, are incorporated into the constitution of our country, and are the basis on which the fabric rests; we have, therefore, copied them, and made such remarks upon them as occurred to our mind.

"Every man has a right, in this republican government, and every one ought to have independence of mind enough, to express his religious and political opinions freely, and no one has a right to frown upon him for so doing. But it is the mark of a gentleman to treat those who differ from him in sentiment with forbearance and re-

In a despotic government, where the will of the sovereign is the only law, and men have no right to speak or act unless their speech and their acts are in accordance with the will and good wishes of the powers that be, "the more ignorance the more peace."—Knowledge expands the mind, extends the views, and in a free government, increases the usefulness of its possessor; it enables him to speak boldly, freely, understandingly, and definitely, on all subjects pertaining to his religious or political rights, and is a source of joy to him that he knows for himself that the sentiments he has embraced are the result of research, the result of logical reasoning, the result of experience, and that it is his right, and his privilege to advance and support them with reason and argument. And further, he congratulates himself with the reflection, that this right is guaranteed to him by the constitution and government under which he lives. He knows he is amenable to no law, for the exercise of this right. Tyrants may frown, monarchs may complain, and despots in vain try to abridge the right of an enlightened freeman; still his mind is as free as the air he inhales,—and he looks with mingled emotions of pity and contempt upon the puny efforts of frail mortality to bring him into bondage. The fawning sycophants that surround the tyrant, that come at his nod and go at his will, whether he be a religious bigot or a political despot, are truly objects of pity to him. They are allowed to speak, to think, and to act, provided they speak, think and act as their tyrant masters dictate.

We do not wish to inculcate disobedience to legal authority, far from it; but we do mean to be distinctly understood, that we believe that "all mankind are by nature free and equal, and have a right to life, liberty, and the pursuit of happiness;" and we also believe that that happiness of which we speak, consists in canvassing freely the sentiments of rulers and ruled, weighing all in the scale of justice, bringing them to the test of truth, reason and philosophy.

"We hold this to be not only our privilege, but our inalienable right, both as regards our civil and religious rulers, and neither in a despotic government

rants and religious bigots will always frown upon those who are not orthodox by their standard. They are enemies to all whose principles or practices come in contact with theirs, and are always unhappy when any one calls in question the sentiments they have embraced, or "the little brief authority" with which they may be clothed. Their restless mind is never at ease, until there is a tacit submission to their will, in all that surround them.

But the man of truth, of candor, of an enlightened understanding, and correct taste, is not one of the wise man's fools who judges and condemns upon *ex parte* evidence, but he patiently hears the whole matter, and then approves or disapproves as the light of truth is reflected upon his understanding. If he must differ from others, he does it modestly, yet decidedly, always leaving room by his suavity of deportment and urbanity of manners, for those who are his enemies, to become his friends, and those who differ from him in sentiment to become converts to his faith.

#### THE PHILOSOPHY OF RELIGION.

The objects of human knowledge may be reduced to two classes—the relations of *matter* and the relations of *mind*; or, in other words, the *material* and the *intellectual* universe. Of these two departments of science, the intellectual universe is, in many respects, the most interesting and important. For, in so far as our knowledge and researches extend, it appears highly probable, if not absolutely certain, that the material universe exists solely for the sake of sentient and intelligent beings—in order to afford a sensible manifestation of the great First Cause, and to serve as a vehicle of thought and a medium of enjoyment to subordinate intelligences. So intimately related, however, are these two objects of human investigation, that a knowledge of the one cannot be obtained but through the medium of the other. The operations of mind cannot be carried on without the intervention of external objects; for if the material universe had never existed, we could never have prosecuted a train of thought; and the beauties and sublimities of external nature can be perceived only by thinking beings, without the existence of which, the material universe would be like a

mighty blank, and might be said to have been created in vain. Hence it appears, that, previous to our inquiries into the nature and relations of mind, it is necessary, in the first place, to study the phenomena of the material world, and the external actions of all those precipient beings with which it is peopled; for the knowledge of the facts we acquire in relation to those objects must form the ground-work of all our investigations.

We are surrounded, on every hand, with minds of various descriptions, which evince the faculties of which they are possessed, by the various senses and active powers with which they are furnished. These minds are various, in point of intellectual capacity and acumen, from man downwards through all the animated tribes which traverse the regions of earth, air, and sea. We have the strongest reason to believe, that the distant regions of the material world are also replenished with intellectual beings, of various orders, in which there may be a *gradation* upwards, in the scale of intellect above that of a man, as diversified as that which we perceive in the descending scale, from man downwards to the immaterial principle which animates a muscle, a snail, or a microscopic animalcula. When we consider the variety of original forms and of intellectual capacities which abounds in our terrestrial system, and that there is an infinite gap in the scale of being between the human mind and the Supreme Intelligence, it appears quite conformable to the magnificent harmony of the universe, and to the wisdom and benevolence of its Almighty Author, to suppose that there are beings within the range of his dominions as far superior to man in the comprehension and extent of mental and corporeal powers, as man is, in these respects, superior to the most despicable insect: and that these beings, in point of number, may exceed all human calculation and comprehension. This idea is corroborated by several intimations contained in the records of revelation, where we have presented to our view a class of intelligences endowed with physical energies, powers of rapid motion, and a grasp of intellect, incomparably superior to those which are possessed by any of the beings which belong to our sublunary system.



To contemplate the various orders of intelligences which people the material universe, and the relations which subsist among them—the arrangements of the different worlds to which they respectively belong—the corporeal vehicles by which they hold a correspondence with the material system—the relation in which they stand to other worlds and beings, from which they are separated by the voids of space—and the excursions they occasionally make to different regions of that vast empire of which they form a part—to trace the superior intellectual faculties and the sensitive organs with which they are endowed—the profound investigations they have made into the economy of the universe—the trains of thought which they pursue, and the magnificent objects on which their faculties are employed—the emotions with which they view the scenes and transactions of such a world as ours—the means by which they have been carried in the career of moral and intellectual improvement—the history of their transactions since the period at which they were brought into existence—the peculiar dispensations of the Creator, and the revolutions that may have taken place among them—the progressions they have made from one state of improvement to another—the views they have acquired of the perfections and the plans of their Almighty Sovereign—the transporting emotions of delight which pervade all their faculties—and the sublime adorations they offer up to the Fountain of all their felicity—would constitute a source of the most exquisite gratification to every holy, intelligent, and inquiring mind. But, since we are at present confined to a small corner of the universe of God, and surrounded by immeasurable voids of space, which intervene between our habitation and the celestial worlds, through which no human power can enable us to penetrate, we must remain ignorant of the nature and economy of those intellectual beings, till our souls take their flight from these “tabernacles of clay,” to join their kindred spirits in the invisible world. While we remain in our sublunary mansion, our investigations into the world of mind, must, therefore, of necessity, be confined to the nature and attributes of the Uncreated Spirit, and to the faculties of our own minds and those of the sen-

sitive beings with which we are surrounded. These faculties, as they constitute the instruments by which all our knowledge, both human and divine, is acquired, have employed the attention of philosophers in every age, and have been the theme of many subtle and ingenuous speculations; and they, doubtless, form an interesting subject of investigation to the student of intellectual science.

But, of all the views we can take of the world of mind, the *moral relations* of intelligent beings, and the laws founded on these relations, are topics by far the most interesting and important.—This subject may be treated in a more definite and tangible manner than the theories which have been formed respecting the nature and operations of the intellectual powers. Illustrations level to every capacity, and which come home to every one's bosom, may be derived both from reason and experience, from the annals of history, and the records of revelation. It is not involved in the same difficulties and obscurity which have perplexed the philosophy of the intellect; and there are certain principles which may be traced in relation to this subject, which apply to all the rational intelligences that God has formed, however diversified in respect of the regions of the universe which they occupy, and in the extent of their intellectual powers. Above all, the subject is more intimately connected with the present and future happiness of man than any other which comes within the range of human investigation; and therefore, forms a prominent and legitimate branch of what may be termed “The Philosophy of Religion.”

That the moral relations of intelligent minds, and the temper and conduct corresponding with these relations, are essentially connected with the happiness of every rational agent, might be made to appear from a variety of cases, in which the reversing of certain moral laws or principles would inevitably lead to disorder and misery. I shall content myself with stating the following illustration:—We dwell in an obscure corner of God's empire; but the light of modern science has shown us, that worlds, a thousand times larger than ours, and adorned with more refulgent splendors, exist within the range of that system of which we form a part.

It has also unfolded to our view other systems dispersed throughout the voids of space, at immeasurable distances, and in such vast profusion, that our minds are unable to grasp their number and their magnitude. Reason and revelation lead us to conclude, that all these worlds and systems are adorned with displays of divine wisdom, and peopled with myriads of rational inhabitants. The human mind, after it has received notices of such stupendous scenes, naturally longs for a nearer and more intimate inspection of the grandeur and economy of those distant provinces of the Creator's empire; and is apt to imagine, that it would never weary, but would feel unmingled enjoyment, while it winged its flight from one magnificent scene of creation to another. But although an inhabitant of our world were divested of the quality of gravitation, endowed with powers of rapid motion adequate to carry him along "to the suburbs of creation," and permitted by his Creator to survey all the wonders of the universe, if a principle of love and kindly affection towards fellow-intelligences did not animate his mind, if rage and revenge, pride and ambition, hatred and envy, were incessantly rankling in his breast, he could feel no transporting emotions, nor taste the sweets of true enjoyment. The vast universe, through which he roamed, would be transformed into a *spacious hell*; its beauties and sublimities could not prevent misery from taking possession of his soul; and, at every stage of his excursion, he could not fail to meet with the indications of his Creator's frown. For there appears, from reason and experience, as well as from the dictates of revelation, an absolute impossibility of enjoying happiness so long as malevolent affections retain their ascendancy in the heart of a moral intelligence, in whatever region of universal nature his residence may be found.

Hence we may learn, that the highest attainments in science to which any one can arrive, though they may expand the range of his intellectual views, will not ensure to their possessor substantial and unmingled enjoyment, while his heart is devoid of benevolent affections, and he is subjected to the influence of degrading and immoral passions. If it be possible that any one now exists in the literary world, who

has devoted his life to the sublimest investigations of science, and has taken the most extensive views of the arrangements of the material world, and yet who remains doubtful as to the existence of a Supreme Intelligence, and of an eternal state of destination; who is elated with pride at the splendor of his scientific acquirements; who treats his equals with a spirit of arrogance; who looks down with a haughty and sullen scowl on the inferior ranks of his fellow men; who is haughty, overbearing, and revengeful in his general deportment, and who is altogether indifferent as to the moral principles he displays,—I would envy neither his happiness nor his intellectual attainments. He can enjoy none of those delightful emotions which flow from the exercise of Christian benevolence, nor any of those consolations which the good man feels amidst the various ills of life; and, beyond the short span of mortal existence, he can look forward to no brighter displays of the grandeur of the material and intellectual universe, but to an eternal deprivation of his powers of intelligence in the shades of annihilation.

[CONCLUDED IN OUR NEXT.]

#### MANNERS.

I make it a point of morality never to find fault with another for his manners. They may be awkward or graceful, blunt or polite, polished or rustic, I care not what they are if the man means well and acts from honest intentions, without eccentricity or affectation. All men have not the advantage of good society, as it is called, to school them in all its fantastic rules and ceremonies, and if there is any standard of manners, it is founded on reason and good sense, and not upon those artificial regulations. Manners, like conversation, should be extemporaneous, and not studied. I always suspect a man who meets me with the same perpetual smile on his face, the same congeeing of the body and the same premeditated shake of the hand. Give me the hearty—it may be rough—grip of the hand, the careless nod of recognition, and when occasion requires, the homely but welcome salutation, "How are you my old friend!"